THE UNITARIAN CALENDAR

Give me, Lord, eyes to behold thy truth;
A seeing sense that knows the Eternal Right;
A heart with pity filled and gentlest ruth;
A manly faith that makes all darkness light;
Give me the power to labor for mankind;
Make me the mouth of such as cannot speak;
Eyes let me be to groping men, and blind;
A conscience to the base, and to the foolish, mind,
And lead still further on such as thy kingdom seek.

—*THEODORE PARKER.*

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OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill., and Cor. Franklin and Geary Streets, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, pub. lishes books, tracts, and devotional work.

Address correspondence to the Secretary, Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Francis H. Lincoln, Esq.

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UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

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Address contributions to the Treasurer, Mr. O. Arthur McMurdie.

The Unitarian Calendar

Vol. 2 MAY, 1910 No. 9

THE GOSPEL OF PLAY

BY CHARLES E. HUGHES

We want play — simply play, for the children of our great cities. Those who are fortunate enough to live in the country have in their own homes the playground. The orchard, the meadow, the brook, the swimming pool, the nearby wood, constitute the never-failing source for gratifying the appetites, the normal appetites, of childhood in the country. And with what feeling akin to despair do we look upon the growing thousands teeming in the congested quarters of our cities, with the slight opportunities of the roadway to take the place of the open country.

The best way to train a boy to do right is not to lecture him into tears about his wrong-doing, but to show him the delight of an honorable and happy boyhood. It is to give him opportunity to prove what is in him in good works. And the good will always, in the main, with exceptions that only prove the rule, prove to be the greater attraction. Boyhood and girlhood must have a vent in play. It is natural; it is right.

We want playgrounds in order that we may aid in the development of the sentiment of honor. I do not know of any better way to teach the boy to be honorable and straight than to give him a chance to play with his comrades. In the playground he learns it without any suggestion of rebellion against instruction and precept and preaching. He learns it because he does not want anybody else to cheat him, and he is "down" on the

boy that does not play fair. And in the long run, because he is "down" on the boy that does not play fair, he will establish standards of conduct which we must maintain in the community and particularly in our great cities. If there is one thing that we need more than another it is the constant emphasis among our citizens of that spirit of fair play, that willingness to give and take, that generosity in defeat and the lack of assertiveness in victory which we identify with true sport, and which is learned best of all in childhood upon the playground.

"A BETTER COUNTRY"

BY WILLIAM M. SALTER

In the things of the spirit, in the realm of conscience, time counts for nothing; there are ideas in some of the world's oldest literature that are in advance of us to-day; the Christian church, instead of having outgrown the primitive Christian enthusiasm, has rather to go back to it, and to drink deep of those ancient springs, before it can take the step forward that is needed now.

Consider in some detail what it would mean to think now somewhat as Jesus thought eighteen centuries ago. It would mean, first, to look for a new order of things on the earth, to give up the idea that existing political and social arrangements are any wise final. It would translate one into the attitude of a person looking for a better country. While, then, one lived on in the present order, one would feel in heart a stranger to it. He would never dream of being contented with it, or of going his way with his business, his family interests and intercourse with his friends, and thinking these are all. Many features of the present order of society he would simply endure, looking for their overthrow. He would say to himself, — and console

himself by saying it, — this and that law, and custom, and social arrangement, born of selfishness and injustice, are to perish; only what is good will last. Over against the present he would put the future, and balance the weight of evil which oppresses him with the vision of what is to be. For that a judgment, and end of wrong, a putting of evil in chains, — this would be the very faith on which he would live. This faith, too, would lead him to purify his own life; for, if he expected to see the new order, he would wish to be worthy of a place in it, and whether he was to see it with his earthly eyes or not, he would wish to be one in spirit with it. If justice was to be done then, he would wish to be at heart just; if love was to be the coming rule, he would wish to drive out all contrary impulses now.

The thought is the same as that expressed in a noble poem of our own day, which begins:

> "Have you heard of the Golden City
> Mentioned in the legends old?
> Everlasting light shines o'er it,
> Wondrous tales of it are told.
> Only righteous men and women
> Dwell within its gleaming wall;
> Wrong is banished from its borders,
> Justice reigns supreme o'er all."

This social dream is the essence of Jesus' teaching; to look for its realization was the earliest meaning of his religion. On its side, he believed, were the Invisible Powers, however much the powers of this world might be against it; yes, he himself would introduce the new order; he would, under God, be the Judge; when death stared him in the face, he none the less kept his confidence, and said to the very court that inflicted the fatal sentence upon him, "Ye shall yet see the Son of Man sitting at the right hand of power and coming on the clouds of heaven."

THE SOUL OF MAN

All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but the master of the intellect and the will; is the background of our being, in which they lie, — an immensity not possessed and that cannot be possessed. From within or from behind, a light shines through us upon things and makes us aware that we are nothing, but the light is all. What we commonly call man, the eating, drinking, planning, counting man, does not, as we know him, represent himself, but misrepresents himself. Him we do not respect, but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love. And the blindness of the intellect begins when it would be something of itself. The weakness of the will begins when the individual would be something of himself. All reform aims in some one particular to let the soul have its way through us; in other words, to engage us to obey. — *Emerson.*

Blessed influence of one true human soul over another! Ideas are often poor ghosts; they pass athwart us in thin vapor, and cannot make themselves felt. But sometimes they are made flesh; they are clothed in a living human soul, with all its conflicts, its faith, and its love. Then their presence is a power, then they shake us like a passion, and we are drawn after them with gentle compassion, as flame is drawn to flame. — *George Eliot.*

LOOKING BACKWARD AND FORWARD

BY SAMUEL A. ELIOT

The financial year of the American Unitarian Association closed on the first of May, and the complete reports will be submitted to the annual meeting on May 24. The record of the year bears encouraging testimony to the fact that our fellowship is slowly awakening to the reality and sacredness of its mission, that it is gradually acquiring an affirmative and constructive temper, that it is developing more intelligent methods of work and disclosing a more robust temper of service. Yet our searching questions at this season should not be directed so much at the statistics of outward success as to the deeper matters of fidelity and duty. Our good obtained must be but the tiding of something better, for our true success lies only in renewing opportunity. Happy are we that a divine discontent so often stirs in us, and that we are still haunted by perplexing problems, and thrilled by desire for larger usefulness! Happy are we that we have no guarantee of quick success, and that we cannot spend much time in counting our gains because of the urgent duties that claim our untiring zeal. Setting our attainments beside our ideals, we cannot but experience a healthy modesty. Humility is salutary, if it stimulates, but it is evil if it paralyzes generous endeavor. We have no right to hide behind our conscious weaknesses of organization and leadership. False humility is no better than pride. The self-consciousness which enlarges upon personal insufficiency and which is filled with complaints and forebodings is as bad as the loquacious misrepresentation, which too often exaggerate disaster or prophesy defeat. To think that our endeavors, however insignificant, avail nothing is as presumptuous as to imagine that

they are everywhere triumphant. To dream that we can single-handed accomplish everything is to believe that God exhausted himself when he made us. To suppose that we can accomplish nothing is to believe that God has blundered. Let us have done with all disintegrating timidity and all undue denominational anxiety. We are worthy to succeed only as we are not afraid to fail. We are engaged in conducting a unique and hazardous experiment, and must constantly and inevitably face the risk of failure. We are still the pioneers of the Christian army, and hold the post of honorable danger. We have enlisted for the war, and must unflinchingly accept the terms of our service.

ON ENDING RIGHT

BY CHARLES W. CASSON

It is commonly said that a work well begun is half done; a good beginning is half the winning; upon the start largely depends success.

In church affairs, however, the reverse is equally true. Upon a good ending in the spring depends very largely a good beginning in the fall. A church generally takes up its work after vacation in the same spirit in which it laid it down when its services closed.

It is essential, therefore, that we give to the church our loyalty until the very end of the season. There can be no more fatal policy than to yield to the temptations of the springtime and to let the church get along as it may without us. It is better to have a longer vacation and end the church season with large attendance and good interest than to let it decline in such a way that vacation seems to be the ultimate cessation of life.

Let every good Unitarian who believes in the mission of the church see to it that he gives to it his loyalty through the spring months. The church

needs him just as much in June as it did in January. Religion is just as essential in summer-time as in snow-time. There can be no treason more subtle than to desert the church services prematurely in answer to the call of the outside voices that come with the summer season.

Imagine the soldiers of an army quitting the ranks before the order had come to disband! Suppose one by one they laid down their rifles and went about their own personal business! In our Unitarian army let none of us quit the ranks until we all do so together. Let each man stand by his post, faithful to his task and playing his part until the end of the church year.

UNITARIAN MISSIONARY WORK

BY LEWIS G. WILSON

It is Christian — Christian in the sense of possessing the forward look. It is filled with hope and anticipation. It is not committed to the past. Its authority is not derived from councils, creeds, ecclesiastical tribunals. It trusts human reason, seeks to strengthen and enlighten the conscience of the world and to increase the God-consciousness in every individual. It has been the first of all religious bodies to accept the conclusions of science and to advocate such readjustments of human society as are in harmony with those conclusions. It has long since accepted the higher criticism of the Bible, and it sees only a reason for rejoicing as the vaster conceptions of the physical universe have been unfolded.

It is easy to see that, in holding such an attitude, Unitarians have harbored a sane and legitimate optimism. Instead of lamenting the passing of the old, they have exulted in the arrival of the new. Instead of looking back with a despairing sigh to so-called "ages of faith," they have looked forward to ages of confidence. Thankful for the wisdom

of antiquity, they are equally convinced of the wisdom of posterity.

Thus they have come into possession, from generation to generation, of "good news." Not only what was "news" two thousand years ago, but what is "news" to-day — about human relations and needs, about the larger and more adequate ideas of God and about the nature of His will towards us. And the same impulse which prompted the disciples to go forth and give to the world the benefit of what was "news" to them has prompted Unitarians to announce to the world that which is "news" to later generations.

THE CHURCH MILITANT

BY THEODORE PARKER

It seems to me that a church which dares name itself Christian, which aspires to be a true church, must set itself about all this business, and be not merely a church of theology, but of religion; not of faith only, but of works; a just church by its faith bringing works into life. It should not be a church termagant, which only peevishly scolds at sin, in its anile way; but a church militant against every form of evil, which not only censures, but writes out on the walls of the world the brave example of a Christian life, that all may take pattern therefrom. Thus only can it become the church triumphant. If a church were to waste less time in building its palaces of theological speculation, palaces mainly of straw, and based upon the chaff, erecting air-castles and fighting battles to defend those palaces of straw, it would surely have more time to use in the practical good works of the day. If it thus made a city free from want and ignorance and crime — I know I vent a heresy — I think it would be quite as Christian an enterprise as though it restored all the theology of the dark ages; quite as pleasing to God.

A good sermon is a good thing, no doubt, but its end is not answered by its being preached; even by its being listened to and applauded; only by its awakening a deeper life in the hearers. But in the multitude of sermons there is danger lest the bare hearing thereof be thought a religious duty, not a means, but an end, and so our Christianity vanish in words. What if every Sunday afternoon the most pious and manly of our number, who saw fit, resolved themselves into a committee of the whole for practical religion, and held not a formal meeting, but one more free, sometimes for the purpose of devotion, the practical work of making ourselves better Christians, nearer to one another, and sometimes that we might find means to help such as needed help: The poor, the ignorant, the intemperate, and the wicked? Would it not be a work profitable to ourselves, and useful to others weaker than we? For my own part, I think there are no ordinances of religion like good works; no day too sacred to help my brother in; no Christianity like a practical love of God shown by a practical love of men. Christ told us that if we had brought our gift to the very altar, and there remembered our brother had cause of complaint against us, we must leave the divine service, and pay the human service first! If my brother be in slavery, in want, in ignorance, in sin, and I can aid him and do not, he has much against me, and God can better wait for my prayer than my brother for my help!

Be thou a lamp unto thyself; be a refuge to thyself. Betake thyself to no external refuge. Hold fast to the truth as a lamp. Look not for refuge to any one besides thyself. —*Buddhist Suttas.*

A man is not good at all unless he takes pleasure in noble deeds. No one would call a man just who did not take pleasure in doing justice, nor generous who took no pleasure in acts of generosity.

—*Aristotle.*

THE MAY MEETINGS

The Anniversary Meetings of the American Unitarian Association will begin on Sunday, May 22. At three o'clock on that day the anniversary meeting of the Children's Mission will be held in Arlington Street Church, to be addressed by Hon. Curtis Guild, Jr., and Mrs. Clara T. Guild of the Tuckerman School.

In the evening the public meeting of the Unitarian Fellowship for Social Justice will be held at the Arlington Street Church. Addresses will be given by Rev. John Haynes Holmes, Rev. William Thurston Brown, Mr. Clarence E. Carr, and others.

On Monday afternoon the public meeting of the National Alliance will be held at the South Congregational Church, to be addressed by Mrs. Claude U. Gilson of Elizabeth, N. J., and Rev. Samuel R. Maxwell of Greenfield, Mass.

Monday evening a reception will be held at the Hotel Somerset.

At the meeting of the Berry Street Conference on Tuesday morning Rev. Howard N. Brown will make the address. The annual business meeting of the Association will be held in the afternoon, when the usual reports will be given.

The Anniversary Service will be held in the evening at Tremont Temple. The business meetings will be continued on Wednesday, with addresses in the afternoon by Rev. Earl M. Wilbur, Rev. William Thurston Brown, Rev. Ernest C. Smith, and Rev. Henry W. Foote on the general subject, "The Constructive Energies of Our Missionary Work."

On Wednesday evening a public meeting will be held in Tremont Temple, when addresses will be given by Rev. Elmer S. Forbes, Secretary of the Department of Social and Public Service, on "The Social Service Activities of Our Churches,"

and by ex-President Charles W. Eliot on "The Wise Direction of Church Activities Toward Social Welfare."

The annual meeting of the Fellowship for Social Justice will be held at 11 o'clock on Thursday morning.

The annual meeting of the Young People's Religious Union will be held in the afternoon, and a reception and public meeting in the evening.

The meetings of the Sunday-school Society will be held as usual in the morning and afternoon of Friday. An excellent program has been arranged for both meetings.

The Anniversary Meetings will close with the Festival on Friday evening. It is expected that Governor Draper will preside.

THE MESSAGE OF JESUS

The lesson of Jesus is moral adventure; go on, take the risk; commit yourself confidently to the eternal currents and the natural order.

He takes in the unity of the cosmos, and is tranquilly confident of the validity of its laws. He is determined to get at the facts; he shrinks from nothing, not from disease, or the sweat and grime. He is sure of the inexhaustible resources of health and of the forgiveness of sins. He never compromises because he is close to his facts, and they do not compromise. He moves straight to his conclusion with an inflexible logic. He demonstrates the axioms of the concrete; he does not argue; he illustrates. His is the absolute science and the consummate art and enterprise. He is the pioneer of a new world, and the Man of Destiny. He comprehends Europe, America, and the future. He knows what is bound up in democracy. He radiates courage and power, and to believe in him is to have faith.

— *Charles Ferguson.*

IN COMMON THINGS

Seek not afar for beauty. Lo! it glows
  In dew-wet grasses all about thy feet;
  In birds, in sunshine, childish faces sweet;
In stars and mountain-summits topped with snows.

Go not abroad for happiness. For, see!
  It is a flower that blossoms by thy door;
  Bring love and justice home; and then no more
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought.
  The simple duty that awaits thy hand
  Is God's voice uttering a divine command;
Life's common deeds built all that saints have thought.

In wonder-workings, or some bush aflame,
  Men look for God and fancy Him concealed;
  But in earth's common things He stands revealed,
Wild grass and flowers spell out His name.

The paradise men seek, the city bright,
  That gleams beyond the stars for longing eyes,
  Is only human goodness in the skies.
Earth's deeds, well done, glow into heavenly light.

—*Minot J. Savage.*

Goodness and beauty are here in the earth, which is wondrously fair. They are here in these human hearts. We feel them as power; we know them as love. Some beauty-loving hand is still at its task. Its touch upon our souls makes us artists, and we dream. We long to make that dream come true in some attainment of character, in some constant beauty of life. And that dream will come true. A day will come when the beings now latent in our thoughts shall stand on this earth, and shall reach out their hands starward. And it may be that the little ones who play at our feet will behold, in the robe of reality, some of the beauty of the dreams we all have dreamed.

—*Joseph Newton.*

THE REVIVAL OF RELIGION

(Editorial in the April *Century.)*

Careful students of social tendencies report a reaction against the prevailing laxity in conduct and opinion. This is sometimes characterized as a moral renaissance. It goes deeper; it is nothing less than a revival of religion. Yet it does not appear to be the result of any of the ordinary evangelistic efforts or agencies. It is springing up in unwonted places, and is finding utterance by unprofessional and unfamiliar voices.

* * * * * * *

In days like these the airy optimism which can see no perils in the path of the nation is an impertinence. Sensible men are not ashamed to confess their fears, and in their study of existing conditions the truth is brought home to them that the remedy which is needed is a deepening of the life of the people — something organic and elemental which shall change the common currents of thought and feeling and renovate the springs of character.

* * * * * * *

All this means that religion is, after all, the principal thing; that a mere readjustment of ethical formularies is not enough; that a deeper note than this must be struck if we hope to restore the lost harmony to the human soul and the social order. There must be something to worship, something that kindles our purest love and marshals our highest loyalties. Nothing less than this will meet the social need of the time, which is a call for a radical change in ruling ideas, for a mighty reconstruction of ideals, for new conceptions of the meaning and the value of life.

One phase of this revival of religion is significant. Its main concern is less for individual than for social wellbeing. The two cannot well be separated, and doubtless those who are earnestly

promoting it have a consciousness of their own personal need of deliverance from the engrossing mammonism. But the emphasis rests on the common danger, and the salvation sought is primarily a social salvation. The notion seems to be gaining that the moral health of the individual cannot well be preserved in a fetid social atmosphere. Heretofore there has been much protest against any close contact of religion with business or with politics. Now it seems to be assumed that nothing but religion can renovate brutalized business and corrupt politics. It is a great enlargement of the popular conception of religion, and ought to gain for it some new consideration.

UNITARIANISM

As for the original meaning of the word "Unitarian," unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word "Unitarian."

—*J. W. Chadwick.*

Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe; the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of

the world, that is, to endeavor to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them. —*M. J. Savage.*

No one has a right to limit the "Unity" at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities, — "I and my Father are one," "that ye all may be one," "one in Christ," "there shall be one flock and one shepherd," "all that love are one," "humanity is one," "religions are many, religion is one," "one far-off divine event to which the whole creation moves." Such unities as these, as well as the unity of God, express the real meaning of Unitarianism.
—*J. T .Sunderland.*

THE LAYMAN'S LIFT

There is a church "down in Maine" which has been without a pastor for some time, and only recently has had the services of a neighboring minister as preacher, but the people in this church seem to be of a mind to work. Without even a formal suggestion from the preacher, a recruiting committee was appointed, and being inspired by certain sermons of the better sort, set about increasing the membership at Easter, with the result that fifteen new members were added to the church, many of these being young people. This was an increase of fifty per cent at one service as a result of the sane and sensible work on the part, not of a pastor, but of the people themselves. Here is the confirmation of an opinion we have long held, that the way to get church members is for the minister to set the people themselves at work. He must work, of course; but in a way the layman has more influence along these lines than the preacher, and so the preacher who inspires a layman

to do this particular thing is doing his own best work. The church organization is not a "scheme" of the minister, but it is the organic form through which the church can live, and the minister may be but a minor factor. The pew is far more interested in church membership than the pulpit.

— *The Universalist Leader.*

Never, since Jesus preached in the fields of Galilee and the hillsides of Judea the good news of the kingdom, has the social ideal as inseparable from true religion been advanced to the eminence and authority which it everywhere holds to-day. The nominal Christian, and the genuine, are here set apart as far as the east is from the west. The man whose interest begins and ends in himself cannot by any possibility be counted on the side of religion: his soul is still in the gall of bitterness and the bond of iniquity. No matter what his standing in intellect or society or church may be, if his conscious concerns are limited to himself and his family, he is in a state of excommunication from the kingdom of love. — *George A. Gordon.*

To-day the Brother whom we have seen appears to us in the place of symbols of that which it hath not entered into the heart of man to conceive. The teaching of the Teacher, as we understand it now, is translated into a new language of daily toil and human sympathy; our saints are the sinners helped out of the mire; our visions do not vanish; our heavenly music comes to us in the voices of the school children. — *Anne Thackeray Ritchie.*

THE UNITARIAN CALENDAR

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The Unitarian Church

ITS KEYWORD:

Unity

ITS THEOLOGY:

The Unity of God

ITS SOCIOLOGY:

The Unity of Man

ITS RELIGION:

The Unity of God and Man